

Lord have Mercy upon

Vs.

The VVorld, A Sea,
A Pest-house.

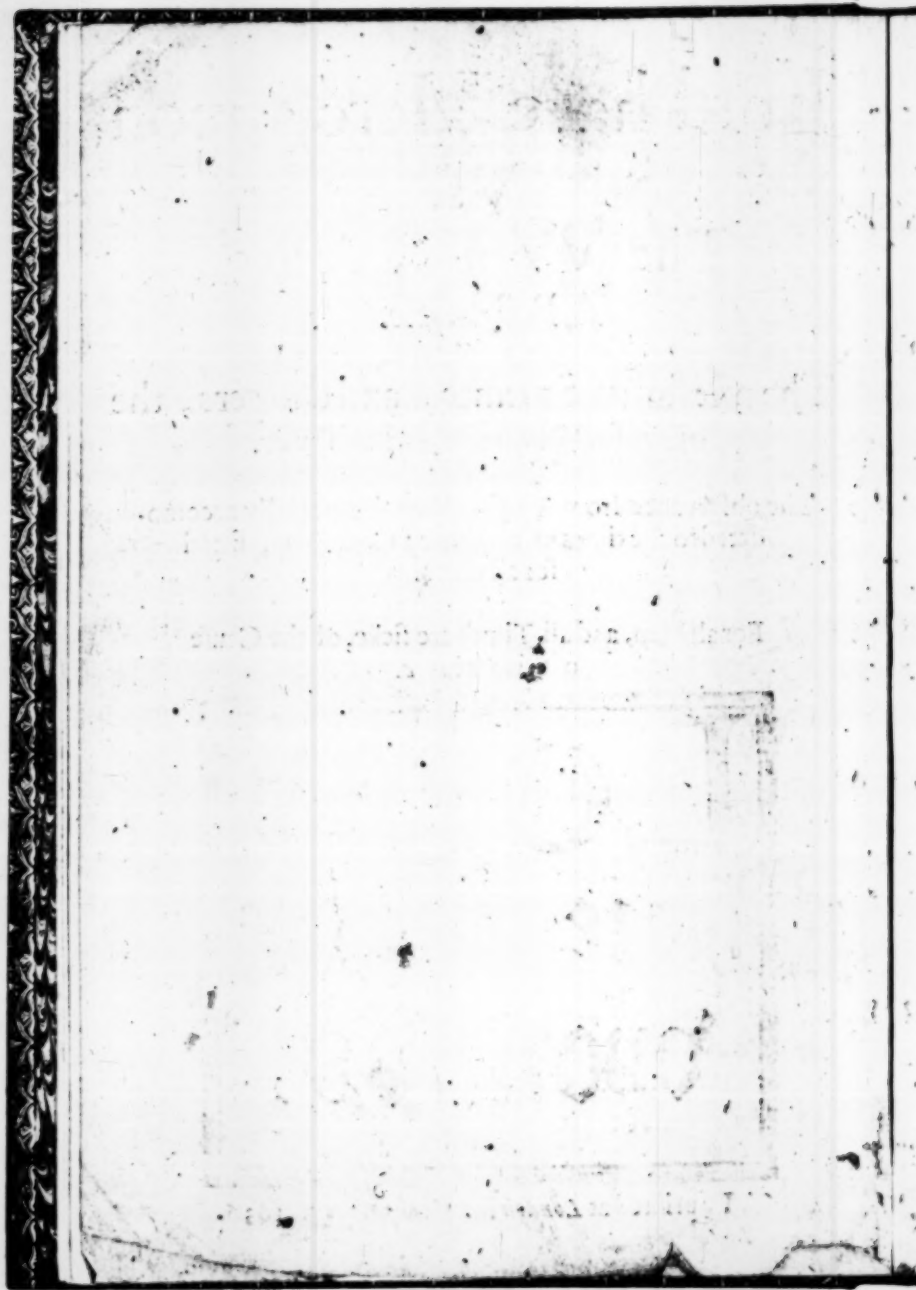
The one full of Stormes, and dangers, the
other full of Soares and Discales.

The obseruance from These, (though especially accomo-
dated to the times of this heavy Contagion,) fitted
for all times.

For all Men, and all Times are sicke, of the Cause
of this Sickne. e.

LORD
haue mercy
vpon vs.

Imprinted at London for Henry Goffen. 1636.





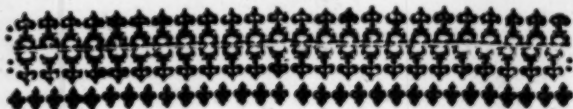
To the Reader.



*Uniswment is the Companion of Sinner
and although (like a man and his
mate) they doe not goe cheeke by
joule, like a man and his shadow they
doe: for like that shadow, it is still
the associate of Sinne, and dogges
his most private rettyremenis though
as seldome thought on as wee thinke
of our worthlesse shadow.*

*That it is thus, we see; though not, till we see it, to re-
pent it: so bedazeled we are with the beauty, lustre and
splendor that is spread by the World over sinne, and high-
banded offences. While on the other side, it dimmes, and
obfuscates that, that were it visible; (Vertue) in his selfe
hath beauty enough to attract, (as the Adamant the Iron)
all hearts to admire, and desire it. That we may see this,
and that, that is, Vertue, and Vice as we should doe, let
us in this Picture of the World, presented as a Sea, and a
Pest-house, endeavour so to see, as to know them; and
knowing them, from thence learne to love, and loath, as
we should doe.*

*This Lesson made perfect among us, we shall not so mis-
place our affections: so follow the World, (the corrupt
state and condition, that followed the fall of our first Pa-
rents, Adam, and Eve:) Nor dote on her painted-visar:
for shee drinke her most bitter potion to them, that make
her their portion. But lest I too long keepe the sight of her
vanities from you, desiring GOD to purge our Soules from
her plagues; and our Bodies from the streek of this An-
gel, I conclude.*



LORD

have Mercy upon us,
The WORLD *A Sea*,
A Pest-house.

Compared to the SEA, in these
many Reasons, Respects, and Re-
semblances following.

1. By reason of the Motion, and Insta-
bility of it.
2. By reason of Ejection, or Casting
out.
3. By reason of the Creatures that are in it.
and that in their hourly devouring.
4. By reason of it's Terme or bounds.
5. By reason of the Multiplicity, or
Multitude of Eminent, and Imminent
dangers.
6. By reason of the many and Monstrous
Shapes that are in it.

7. By

(1)

7. By reason of the Non-abiding, or present and Speedy passage.
8. By reason of the uncertainty of it.
9. By the reason of the Sapor, Tast, or Relish of it.
10. By reason of the Voracity, and Insatiability of it.



Of the First.

The Motion and Instability of it.



The Sea is ever flowing and ebbing: now Elevated; now Depressed: Continually swelling and falling.

So the world: it is never still, or quiet: now sitting up; another while casting downe: Day many times, working these contraries; that is: of Exaltation, and Depression, upon one, and the same instant.

I have seene the Ungodly exalted, and Flourish, as a Greene Bay Tree: yet he passed away; for he was gone; I sought him, and hee could not be found, Psalme. 37. 35, 36.

Man flourisheth forth, as a Flower, and is cut downe: Hee flourisheth as a Shadow and continueth not. Iob. 14. 2.

Our delights are like Iohn's Gourd: *It flourisheth,*

now dead. While they are, they reioyce vs; as that Gourd did that good old Prophet: But gone like that (which suddenly was, and was not) the priuation as much torments us. Iona. 4. 6, 7.

Spindane prosperity is a Staffe of a Cane, or Reed: it may seeme to be sold and firme, but hee that shall rest vpon it, or put any trust vnto it, shall find what it is, when it bzeakes: when it hurts, wjers it seemed to helpe: and pierceth through that part it supported. Isa. 36. 6.

Among the waues of this Sea, thus doe wee Rise, thus fall: vpon this Willow, we swimme; vnder the next, we sinke: Now Flourish; now perish, as a game that the world delights in.

Lord haue Mercy vpon us.

The Second Resemblance,

Eiection, or casting out.

The Sea casts out her dead to the Shoare: so the world, those that are dead to the world: that is, those that delight not in her sinfull delights, and pleasures: That know her delights, to be lightnesse, and her pleasures, a path to anguish. Attend to that of Saint Paul.

We are euill spoken of, we are made as the filth of the World, the off-souowing of all things, even unto this time. 1. Co. 4. 13.

Thus to the world, and worldlings are those that neglect the world: Reproach'd; Renll'd and blaun-der'd: her Language the language of Hell: and with such doe such Hell-bounds pursue them.

If

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If you were of the world, the world would love you : but because you are not of the world, the world hates you. *Ioh. 15. 19.*

How unhappy are men so Beloved?

How happy are men so Reproved?

Spozeouer, spirituall men are not onely cast out of the World, (from her Titles, preferments and Glories) but suffer withall, many grievous and great persecutions. The Seruant is not better than his Master: they haue persecuted CHRIST, and the Christian must endure persecution.

Lord haue Mercy upon us.

The Third Resemblance.

*As from the Sea, so from the Creatures
within it, and that in their
hourely Devouring.*

In the Sea among Fishes, the greater devour the lesser: In the World among men, the Richer devour the poorer.

They entertaine not the poore into their houses, but the houses of the poore, entertaine to their owne possessions.

They Cloath not the poore, but vncloath them: they feede not the poore, but vpon them.

God hath giuen them, that they might giue; and doe good: but with that they should doe good, they doe euill. Not knowing that in Saint Luke, 16. 22.

The Rich man dyed, and was buried: but the Poore man

(4)

man dyed, and was carried, Whither? into *Abraham's Bosome*. By whom? By Angels.

*Oh Happy, and thrice happy Beggers:
Oh wretched, and thrice wretched oppressors.*

Lord have Mercy upon us.

Wherefore dost thou looke upon the transgressor,
and hold thy tongue, when the wicked behoureth the
man that is more Righteous than he; and maketh
them as the fishes of the Sea? Habba. 1. 14.

Yet in this vast Sea, the Righteous man shall not
perish; but live, though the wicked devour him
Even as Iones, who though swallowed, yet lived in
the belly, into which he was greedily swallowed.

As dying behold wee live, as chastned and yet not
killed. 2 Cor. 6. 9.

Lord have Mercy upon us.

The Fourth Resemblance,

*And that from the Terme, or Bounds of
the Sea, are the Sands, which we know
to be Barren and weighty.*

SO the Terme or Bounds of this world (the end
of our mortall being) is unfruitfull and weighty
in the burthen of our finnes and offenses.

What Fruit had yee of those things, of which yee
are now ashamed? Rom. 6. 21.

What hath man of all the Labour and Toyle that he
suffereth under the Sunne? Eccl. 1. 3.

Span

Man findes nothing in death, but his woekes; and those he must carry with him. Rev. 14. 13.

The whole World lies in wickednesse. Job. 1. 19.

As vnapt to the doing, or bying forth any good woerke, as the Thorne to bying forth figgs, or the Thistle to bying forth Grapes.

In the confines of Life (which is death,) the wicked man findes nothing, but the weight of his finnes committed, and his hopes and desires pvented.

An Example of this, our Blessed Saviour giues us, in the Glutton, attired in Purple: who in the mid^d of the vnutterable Torments he had to torment him, could not purchase a Drope, one drope of coldwater to ease him.

Lord have Mercy upon us.

The fift Resemblance.

*In the multiplicity, or Multitude of
Eminent and Imminent dangers.*

In the Sea, (we all know) there be marvellous and manifold dangers by Winds, by Rocks, by Shelves, by Pyrates; and the like.

They that saile ouer the Sea, tell of the perills thereof; and when we heare of it with our eares, we maruaile thereat. Eccl. 23. 24.

And so for the world; which how full of strange Perills, and Dangers, the Apostle Saint Paul in-foymes us, In Iorneying, I was often in perills of Water, in perills of Robbers, in perills of the Sea, in perills among false Brethren. 2 Cor 11.

Periculum probat, Transcuntium varitas; et periculum multitudo. Bern.

The Rariety of those that passe safe; and the multitude of those that perish, proues the perill of this dangerous passage: The number of the first very small: the number of the last very great. Loue the world, and it shall swallow thee, her louers shee knowes better how to deuour, then secure: for him with whom she plates, she betraies.

Where bee the Giants: where bee the Potentates: the Eminent and Famous men of all the precedent Ages: Gone. All gone through this world, through a world of Perills and Dangers.

Lord haue Mercy upon us.

The Sixth Resemblance.

*In the Multitude of Monstrous shapes
that are in it.*

In the Sea there are many monsters: many Fishes of strange, of Admirable shapes and proportions.

So in the world, there be men in their nature, condition, and actions so strange, so preposterous, and monstrous, they are monsters rather than men.

There haue bin found in the Sea, Fishes, that in all points are proportioned to a Souldier armed on Horsebacke: And like vnto those on the Land, are our Roarers, our swearing and swaggering Companions alwaies arm'd to doe Murders and mischiefe.

Others you shall find, which haue the face in the place of their feet and their feet in the place of the head. And like those, are our comorous hoobers; our greedy, avaritious gripers; and grinders of the faces of the needy: who haue alwaies this earth in their eye, and Heauen at their heels: seeming to kicke at Heauen,

AND

and the Heauenly counsell of our Holy Apostle, saying: Seeke those things that are above, &c. minding onely these things below. For his God, and his Heauen, are his Gold and his Coffers; and to these hee lookes, and no farther.

Lord haue Mercy upon us.

Others you shall find, that haue 1 Tongues: And like those, are many of our Advocates; of our Patroners and flattering companions, who haue one thing in their words, and another in their wills: those Diabols Choysers, that sing sweetly, but their Notes are honey and popson.

The words of the double-tongued man may appeare to be plaine, and simple, but they are not so: They pierce through, even unto the bowels. *Pr. 18. 2.*

Lord haue mercy upon us.

Others you shall finde, that haue swordes in their mouthes, as the likewise and resemblance of swordes: and so many men that haue tongues in their mouthes like swordes, with which they are still wounding the same and good names of their Neighbour.

Behold they brag in their talke, and swordes are in their lips. *Psal 59. 7.*

Lord haue mercy upon us.

Another kind of fish you shall finde, that hath many heads: And such are such men as are subiect to many bices: for so many bices, so many heads; nay, so many Lords and Commanders. Covetousnesse is the Lord of the covetous: Luxurie the Lord of the luxurious: Pride the Lord of the proud: and Envie the Lord of the envious.

The evill and ungodly man serves so many Lords, as bices.

Lord haue mercy upon us.

The seventh Resemblance.

In the non-abiding, or present and speedy passage.

The Sea is no place of abiding, no place to inhabite, or dwell in, but the path of a speedy passage, of a swift and violent travell: So this World; we have here no place of abiding: the Apostle to the Hebrews 13. 14 saying, We have here no continuing City, but wee seeke for one to come. *We doe, or we should doe;* for that place to come is our Countrey.

We are here but lodgers and strangers, and like to such, we should not forget our Countrey, and delight to inhabite strange places, but delight in the path to that, and keepe it, till we come to our City.

What this world is, or the time of this present life, Saint Augustine tells us: *Nil nisi cursu ad mortem*, Nothing but a race to Death: In which no man can make any stand, neither is it permitted to any one to goe either swifter, or slower than another: The Race may be shorter, or longer, but the pace is to all men equall.

Lord have mercy upon us.

The Eighth Resemblance.

In uncertainty.

It is not in the power of any man that enters himselfe on the Sea, to keepe in the course hee proposes, and arrive at the place he wishes: but many times, by crosse and contrary winds hee is carryed to that place to which hee would not be carryed: neither in that course, or manner can he come to the Port that hee would doe. So in this World: it is not in the will of man, but in the will and pleasure of the ever blessed Spirit,

Spirit, directing to arrive at the Port of Salvation, or saile to the Haven, Heaven. It is not in him that willeth, neither in him that runneth: but in GOD that sheweth mercy. Rom. 9:16.

And therefore we ought to pray continually, that God would be pleas'd to guide us in the way that may lead us to him. It is the counsell of holy Tobit. 4.9. Blesse the Lord alwayes, and desire him to direct thy wayes.

Lord have mercy upon us.

The Ninth Resemblance.

In the Sapor, Taste, or relish of it.

V *Aldē amarum est Mare.* The Sea is exceeding bitter, and yet to the Fish that are in it, that there have their increase and nourishment, that bitterneſſe is not bitter, but exceeding sweet, and delightfull: So the World in the direct and very plaine truth of it, is exceeding bitter, and distastfull: yet to the worldling the taste is delightfull, and pleasant: Say, in such a plenty, such a measure, and height delightfull, that he can have no sence, no touch, or conceit of the contrary: That bitterneſſe is onely sweet, and in the things of this world shew all the delights that may be. Mistake, or mistake in the taste, proceeds, and arises from the corruption and default of the palate.

The men of this World have corrupt and mistaking palates, like those that are sicke of a Fever, to whom such things as in themselves are sweete, seeme bitter, and things that are bitter, sweet.

To the sound and well disposed pallet, that bread is sweete, that to the unsound, and indisposed palate is unsavoury. Woe be to those that call evill, good, and

Aug.

that which is good evill : putting bitter for sweete , and
sweete for bitter. *Isa. 5. 20.*

Lord have mercy upon us.

The tenth, and last resemblance.

In the voracity and insatiability of it.

The Sea swallows all the floods. yet exceeds not
her bounds no; is satisfied with abundance of
water : All the floods goe into the Sea, yet the Sea is
not full : So the world entertaines, receibes, and con-
sumes all the good things of the earth, yet never saies, if
is enough.

All that is in the World, is the lust of the flesh, the lust
of the eye, or the Pride of Life. *Joh. 2. 16.* But the lust of
the flesh is not satisfied with delight : the lust of the
eye with riches : no; the pride of life with honours.

Ergo mundus non satiatur.

The world is never satisfied.

The worldling never contented.

Whatsoever the worldling hath, he hath, as if he had
it not : still gaping, still swallowing, still wishing, still
desiring : He levels first at such a thing, and obtaines
it, at a thing beyond that at a thing beyond that, and
obtaines it : yet the possession of a very new thing, that
he wisheth for, is but the matter of another wish;
building wish upon wish, and degree upon degree, as if
to climbe to the hight of his wish (which such a one ne-
ver can reach to) were to climbe to heaven : but so to
goe upward, we may feare, is but so to goe downward.

Lord have mercy upon us.

The

The World, A Pest-house.

A s you have looked upon the world compared to the sea, in these proper & apt resemblances; and scene it full of trouble, vexation, and sinfull abuses: I would have you now to looke upon it as a Pest-house, and in these fifteene Roomes (into which we divide this Pest-house, for every mis-deede a disease, and every grosse sinne a sicknesse.

In the first Roomes, see the disease of Pride, Ambition, Vaine-glory, and an inextinguishable thirst of great, and unmerited Titles.

1.

In the second Room, see the disease of Luxury, a Disease that perturbs the minde, dials the understanding; enervates and infects the Memory; brings in error, oblivion, and ignorance, and makes a man like a beast: Holy Job calls it *A Fire*.

2.

Another, the *Devils Forge*: in which the poore sinner made hot, is wrought to what fashion the *Forger* of all mischief would have him.

In this third Roomes, see the disease of Envy: an evil that (as *Plutarch* saies) is the most just and unjust of any: Unjust, as injurious to the good: But as it first, and most vehemently, excruciates the wicked possessor; an equall and most just tormentor.

3.

In this fourth Roomes, see the disease of a dull, and foolish insensibility of that circle of danger, within which we are daily incompart: A disease, in which, we think we have eyes as quicke and cleare, as the eye of the *Albatross*, or *Albatross*; when indeede they are dull and dimme as the eye of those birds, that not able to see the Sunne, see onely in the darke; or at most by the glimmering twilight.

4.

In this fifth Roomes, see the common, but incurable disease.

5.

ease of oppression : in which, the diseased laughs at the poore : to which, groanes, sighes, and laments are musick; and the teares, nay the blood of the Widow, the Orphan, and such other, as lye under the weighty pressure, a drinke that (spiced with the profit, wretch'd, wrung, and extorted from them) goes downe with a great deale of pleasure.

6. In the next Roome, see a company like of so extreamly strange a disease, that (like mad-men) they take the way for their journeys end : and their Inne for their owne inherittance.

Lord have mercy upon us.

7. **I**N this seventh Roome, see the Disease of that wealthy poverty, Covetousnesse: A Disease in which a man has the stocke of the wealthy, but the soule of the poore and needy.

O Dives hereditus, tibi verò pauper.

Hee is onely rich to his heires, to himselfe as poore as Irus.

A Disease that makes him so silly, as to thinke hee can serve two Masters: God and Mammon: Though that God and Man, Christ Iesus directly tels him, he cannot, Hee in whom this disease is rooted, has the roote of all manner of evill.

8. In this eighth Roome, see a cluster or heape of diseases together: Gameings, swearing, twaggering, stabbing; the disease of mis-takes in pleading; or taking amisse for pleading. With these see that disease in which the diseased will not speake a word or syllable, not steeped in Oyle or honey without kissing his fingers ends: nor for his fingers ends without new fashions legges and faces: that Disease, in which the diseased will lick o're a vice to the specious appearence of vertue; and strike where he seems to stroake, with many other Soares and Diseases.

9. In this ninth Roome, see that Disease in which a man thinks, that whatsoever he will doe, he can; and whatsoever he fancies, is as easie to performe, as purpose. Like those

those fooles, *Matth. 4. 13, 14, 15. To day, or 2d morrow wee will goe to such a City, we will continue there a yeere: we will buy, and we will sell, and we will gaine: Here is nothing but we will, and we will; though no man to day can tell, what shall be to morrow: for what is our life but a vapour?*

Their Lesson, and ours is this: *If the Lord will, wee will, without which all our will can be nothing.*

In this Tenth Roome see a Disease, than which no evill is swifter, nothing more easily flies out; and of anything, no thing dilates and spreads it selfe farther. The heart of the Glutton is in his Kitchen: of the Lustfull man, in a Brothell: of the Covetous man in his Coffer: But the heart of Detraction, pursuing the good name of his neighbour: which if he finde but a little defect, or failing, hee greedily takes in his teeth, blasts with his venomous breath, wounds with his Serpentine tongue, and with it, (for so it must follow) the heart of the man so detracted.

10.

In this Eleventh Roome see a Disease, that for the cure of it, the reasonable Creature is sent unto the unreasonable Creature: *Vade ad formicam, &c. Prov. 6. Goe to the Ant. saith Salomon, consider her wayes, and weighing them, learne to be wise. Shee that hath no guide, shall guide thee; shee that hath no teacher, shall teach thee; shee that hath no Lord, of a servant to this sinne, (this drowisie, sluggish, slavish, and of all, a disease the most despicable, shall make thee a Lord and Commander. Shee prepares her meate in Summer, and gathereth her food in Harvett. Shee labours, and feeds, while the Grasshopper plays, and fasts. The slothfull man sleeps, and does nothing; or evill, which is worse than nothing: While his field and his vineyard is cover'd with Thornes and Nettles: This is the field of the foole, which Salomons wise man seeing, makes a stand, look on it, considers, and from it receives instruction. Prov. 24. 30, 31, 32.*

11.

Poverty comes upon the slothfull man unawares, and Necessity, like an armed man: for in this disease a man is thus dull, thus stupid. Before the enjoyment of any thing sweete, we must sweat: for the gods sell all for Labour.

In this Twelfth Roome see a Disease, to which a meale, a delicate dish, or a Dinner, is a bit: like that morsell or mouth-

12.

fall that wense to cast to a Dogge, which as soone as he hath, he swallows, and presently gapes for anothe. So this man: he gapes, swallows, and gapes. This man, whose God is his Belly, whose Temple is his Kitchen, whose Altar is his Table, whose Ministers are his Cookes, whose Offering is a Banquet, and the smoke of that Banquet his Incense.

13.

In this 13. Roome, after such a gluttonous feeding, see the Disease of Drinking: In which you see a man without eyes, without feete, without heart, without hand, without hearing: or if he have the Organ, he hath them not as he ought, in their vigor, and uses. And therefore, to see a man thus, that is, without them, and yet without them, is not to see a man, but in the place of a man, a Monster.

A moderate Raine does good, makes the earth faire, fresh, and fruitfull: but immoderate showers deprive her of all these blessings. And thus that earth, ~~spaw~~, with moderate and immoderate drinking, fresh, faire, and fruitfull: or neither fresh, faire, nor fruitfull in any of those things that become him. *Take heed, lest at any time your heart be over-burthened with surfeising and drunkenesse.* Luke 21. 34.

14.

In this 14. Roome see the strange disease of strange and new fangled fashions: let them be what they will, adorne, or deforme, the fashion is the fashion, and a man must be in the fashion.

The present fashion is, a Doublet two inches too short, and the Breech ten inches too long, scarce halfe a legge to bee seene: the wast so embraced with points, and the knee with the young, or spawne, otherwise call'd sprigs, or jinglers, that old Buckle and Thong, the Girdler, is a thing that is seldome thought on: and *Timothy Tagge* the principall man in the Parish. I could from the Hat, with the band, as light as a Feather, observe to the sole of the shooe, and in divers places betweene them, shew you other spots of the fashion, but so I might stay too long, and the fashion goe out before me: For as if every new fashion made my Gallant a very new man, hee must weare out ten fashions, before he can weare out one suite, or he is not a man in fashion.

15.

In this 15. Roome see that grievous Disease of Neglecting, and leaving what our best Phylitian prescribes us: and affecting
and

and embracing what this Mountebanke World shall prepare for us.

Lord have mercy upon us.

This infection, these Diseases, and a multitude hard to bee thought on, are full to be found in this Pest-house: *Sc. Bernard* lying, *Peccatus morbus est anima*, Sinne is a disease of the soule: And that the principall cause of all the Diseases of the body, are those of the Soule, which is Sinne, take these holy places to witnesse.

1. By one man Sinne entred into the world, and Death by sin; and so Death went over all men, soasmuch as all men have sinned. *Rom. 5. 12.*

2. Behold all Soules are mine, both the soule of the father, and also the soule of the son: The soule that sinneth, shall dye. *Ezek. 18. 14.*

3. Thy sorrow is incurable, for the multitude of thine iniquities: because thy sins were increased, I have done these things unto thee. *Ierem 30. 15.*

4. Sin no more, lest a worse thing happen unto thee. *John 5. 14.*

5. Thus saith the Lord of Hosts: This City must bee visited, Oppression is in the midst of it: As the fountaine casketh out her water, so she casketh out her malice: cruelty and spoile is continually found within her. *Ier. 6. 5, 7.*

6. For sin hath famine meacerly stalk'd among us: Blackings, Mildews, Caterpillers, and the greedily devouring Pestilence. *1 Kings 8. 37.*

Lord have mercy upon us.

These and many other places doe most perspicuously demonstrate unto us the cause of these heavy Visitations, Sinne; the disease y^e Adam dyed of, and so all the finnes of Adam.

It cannot be time ill spent, here to make a stand, and a little to look backe to that heavy commination of threatening at this Figure 5. And the better to fixe it upon our Hearts, to observe it in these loose circumstances:

Who, how, what, and for what.

Who threatens? The Lord God of Hosts. *How?*

As a man compell'd, constrain'd, and necessitated by the multitude of Sinnes & Transgressions: intimated in this woꝝd Must, This City must, What? Be punished, afflicted, For what? Sinne: Oppression is in the midst of it.

Oppression which was in the midst of that City, is in the midst of this, even in the Centre of it; and so in the Centre of this Kingdome: diffusing, shedding, and spreading it selfe into every part of her faire and large circumference. As the Fountaine calteth out her water, so shee casteth out her malice, &c.

Lord have mercy upon us.

For these, and their spotted companions, did the Pestilence, that Tyrant, in the yeare of that never to be forgotten number, 1625. Arrest, and Imprison (in that Goale in which they must rot that enter) so many, many thousands of people: sparing neither the silver head of the old man, nor the golden hopes of the young man; the strength of the Male, nor the beauty of the Female.

Lord have mercy upon us.

For these, did this Tyrant, that neither feares the rich, nor pitties the poore, take the rich from his wealth, and the poore from his want, and make them in the graves companions.

Lord have mercy upon us.

For these did this Tyrant snatch the wife from the husband, and the husband from the wife: the parent from the childe, and the childe from the parent: the first be wailing the losse of halfe themselves, and their beautiful Olive-branches: and these branches (their childezen) the losse of that roote, from which they received their being.

Lord have mercy upon us.

For these, did this Tyrant make the Citizen like the Citizen to meete what hee fled in the mercilesse entertaine of the Countrey, that unbutifull hand-maid; that instead of taking

taking to heart, the heart-sicke estate of her Lady, to the numberlesse number of her teares, her grownes, her sighes, and unutterable measure of anguish, added the matter of them all in the hardnesse of her heart to her miserable sonnes and daughters.

Lord have mercy upon us.

For this, did that Tyrant cast so great an Eclipse o're the glory of this City, that nothing was seene but blacke; no more of her brightnes, no more of her splendor & beauty, than of the beauty of the heavens, when the darke robe of night over-spreads it.

Lord have mercy upon us.

To particularize the calamities of that yeare were needlesse, so few yeares have past since we felt it, that in husband, wife, child, parents, kinsman, friend, trading, or in any sad thing or another, many thousands yet living feele it.

And to make us the more to feele it, God again has begun to strike us: But like an indulgent father, he yet hath bin pleased to strike us, telling his strokes by leaseure; and in that telling us, he had rather affright, than hurt us: As I live (saith the Lord) I desire not the death of the wicked, but that the wicked may turne from his waies and live, *Ezek. 14. 11.* For his way is the way to death; but the way of the Lord to life, and both eternall.

Lord have mercy upon us.

Heere God Almighty has strooke one, there another; there another, and a great way off, another: this waikes so many; another so many: one Will rising, another falling: the increase bidding sipe from sinne: the decrease not to sipe from the City: a command to depart, and a w^ort invitation to tarry. Let every one that calleth on the name of Christ, depart from iniquity. *2. Tim. 2. 19.*

Lord have mercy upon us.

The best flight we can make: is to sipe from that, as fast as we can, the farther, the nearer to God. Every punish-